

THE REHEARSAL.

1. *Figures in the Institution of the Holy Sacrament.*
2. Doctor Coward makes a *Figure* in a Plain Text. And that *Figure* makes the Text a *Contradiction*.
3. To Kill the Soul a *Figurative* Expression.
4. His *Salvo* That this Text *Matth. x. 28.* is only an Expression of God's Protection to His Servants.
5. His Notion of the *Resurrection* makes one Man to be Rewarded or Punish'd for Another.
6. He Charges our Blessed Saviour with *Trifling* and *Mean Thoughts* in that Text *Matth. x. 28.*
7. How he Solves the *Opposition* that is said to be betwixt the *Flesh* and the *Spirit*.

SATURDAY, May 10. 1707.

(1.) *Rehearsal.*

YOU were Hard up on the Doctor in your last Answer, Country-Man, That in a *Figurative* Expression, the true Meaning being put in Place of the *Figure*, makes the Expression *Easy*. As if instead of *This is my Body*, we say, *This is the Representative of my Body*. If instead of *This Cup*, we say, *The Wine in this Cup*. If instead of *The Blood of the New Testament*, we say, *The Blood upon which the New Testament is founded*. If instead of *Is shed*, we say, *My Blood which is now going to be shed*. All these are *Figures* in the Institution of the Holy Sacrament, and being Render'd in the true Meaning, are made *Easy* and *Intelligible*.

(2.) But you well Observ'd, that the Expression *Matth. x. 28.* but Cannot Kill the Soul, is *Easy* and *Obvious* in the *Literal* sense, taking the Soul as a Being Distinct from the Body, and that can Subsist without it. But that if Soul be taken *Figuratively* there, and to Mean no more than the Life of the Body, this Explanation makes the Text a *Solacism* and *Unintelligible*; That one can Kill the Body, and yet not take away the Life of the Body, that is not Kill the Body. Which is a flat *Contradiction*, (beyond a *Solacism* or *Absurdity*) for it is to Kill the Body, and at the same time Not to Kill the Body.

(3.) But now after all, take heed you have not Mistook the Doctor, for ther is a *Figure* in this Expression, even in our Sense, and the Dr. takes Notice of it, that is, to Kill the Soul, which we suppose to be *Immortal*.

Country-m. That is a *Figure* in the Doctor's sense too. For he Professes to believe That both Body and Soul will be made *Immortal* after the *Resurrection*. Tho' I have shew'd before, that he has Quite overthrown the *Resurrection*, and so leaves them both Dead for ever. But that is not the Point now. We will take

him as he Professes. Then he allowing both Body and Soul to be *Immortal* after the *Resurrection*, he knows the State of the *Damn'd* is Describ'd by *Eternal Death*. Which is a *Figure*. But is us'd for this Reason, that *Death* being a *Deprivation* of all the Good things of *Life*, the *Damn'd* are *Depriv'd* of all these. And their *Life* is a *Curse*, to make them Capable of Enduring *Torments*. So that they wish *Death* rather than that *Life*. And *Death* being a total *Deprivation* of all *Happiness*, therefore that *Miserable State* is call'd *Death*.

Now where that is Call'd *Death*, it is a *Figure* very Consonant to it, to say, that Man cannot Kill the Soul. But if you take Soul as the Dr. do's, only for the Life of the Body, no *Figure* can make Sense of it. It is not only a *Solacism*, but as I have shew'd, a flat *Contradiction*. And the Dr. had Reason to say, I have no Reason to be Bound by that Expression of St. Matthew. No indeed, Doctor, you are oblig'd to get Rid of it by any means, or else to give up your Beolv'd *Hypothesis*!

(4.) *Rehears.* But the Dr. says, This is only an Expression of God's great Care over His Faithful Servants, even in the smallest Matters, and he Quotes several other Texts to the same Purpose, as the Hairs of your Head are Number'd, and a Sparrow does not fall to the Ground, &c.

Country-m. And no doubt this of St. Matthew is a strong Consolation, to all Good Christians, that tho' men may Kill their Body, yet they Cannot Kill their Souls. But that they cannot Kill or Destroy their Temporal Life, or the Life of their Bodies (which is the Doctor's Exposition) is so far from being any Consolation, that it is not True, and a flat *Contradiction* to this Text:

Rehears.

Rehears. But you mistake the the *Doctor*. He do's not say, that Men may not take away the *Temporal Life* or *Life of the Body* (tho' he will not be *Bound* by *St. Matthew's* Expression herein) but that the *Consolation* is, That *God* will *Restore* that *Life* at the *Resurrection*.

(5.) *Country-m.* Is that a Greater *Consolation* than ther is in our *Sense* of the *Words*? But I will shew you that it is no *Consolation* at all, nor even *Common Justice*, in the *Doctor's* *Sense*. For if (as before is shew'd) the *Doctor* thinks, That ther is no *Quid Humanum* or *Personcity*, that is, no *Human Thing* or *Person* that was before which is *Raised* again, then it is not my *Humanum* or *Person* that is *Rais'd*, whatever *Else* *God* pleases to make of what He *Raises*. And what *Consolation* is it to me, if another *Person* is *Reward*ed for my *Good Deeds*; And what *Justice* is it to *Another*, if he is made *Eternally Miserable*, for the *Sins* I have *Committed*? And all this follows, if it be a *New Soul*, or a *New Life* (in the *Doctor's* *Sense*) that is *Given* at the *Resurrection*.

Rehears. I see not indeed how he can Answer this. For it is not the same *Person* that *Rises* by his Account, neither *Body* nor *Soul*, but all is *New*.

(6.) But he has another *Answer* to this *Text*, which he makes *Trifling* and *Mean* in our *Sense* of it. He says, *For our Saviour*, to *Instruct* them (His *Disciples*) in a *Doctrin*, viz. the *Impossibility* of *Man's* *Power* to *Kill* an *Immortal Spirit*, which they must know before, if *True*, wou'd *Savour* more of *Trifling*, than giving of *real Instructions* in *Christianity*; for it might *Easily* be *Return'd*, that all the *World* knows that an *Immortal Spirit* cannot be *Killed*, so that such *Instructions* are *vain* and *useless*; but *God* forbid we shou'd have such *mean Thoughts* of our *Saviour's* *Doctrin* and *Instruction*.

Country-m. And do's not all the *World* know, That it is in the *Power* of *Man* to *Kill* the *Body*, or *Destroy* the *Life* of the *Body*? Which is the *Sense* he puts upon the *Text*. And wou'd not this be as *Trifling* an *Instruction* as the other? See how he mends the *Matter*! He puts *Trifling* and *Mean Thoughts* upon our *Saviour* either way! Out of his *Profound Veneration* to our *Blessed Saviour*, no *Doubt*!

But the *Instruction* of our *Saviour* in this *Text* was not to *Inform* them either that *Men* cou'd *Kill* the *Body*, or cou'd not *Kill* the *Soul*. Both which he took for *Granted* they knew very well already: But from this *Consideration*, to strengthen them against the *Terrors* of *Persecution* and *Martyrdom*. Thus when *God* said, *Cease ye from Man* whose *Breath* is in his *Nostrils*, for wherein is he to be accounted of? As an *Argument* not to *Fear* what *Man* cou'd do. The *Doctor* wou'd have been very *Smart* upon *God Almighty* here, and said, What *News* do you tell us, that *Man's* *Breath* is in his *Nostrils*? *Trifling*, *Vain*, and *Mean*! And the whole *Scripture* may be *Ridicul'd* at this

Rate, and all the *Exhortations* from the *Greatness* of *God*, and the *Meanness* of *Man*; it may be said, we know all this already! How wou'd this *Scorn*er have *Tested* with the *Argument* against the *Israelites* putting their *Trust* in *Egypt*, *Isai. xxxi. 3.* The *Egyptians* are *Men* and not *God*, and their *Horses* are *Flesh* and not *Spirit*? Ha! Ha! Ha! wou'd he have said, what *Instruction* is this? Who knows not all this? But by the way this *Text* puts a plain *Difference* betwixt *Flesh* and *Spirit*.

(7.) *Rehears.* He Names this *Text* in his *Second Thoughts*, p. 196. of 1st *Edit.* among several others, wherein he says, the *Spirit* is taken in *Opposition* to the *Flesh*, as to be *Carnally* and *Spiritually* *Minded*. The *Spirit* lusteth against the *Flesh*. The *Spirit* is *Willing*, but the *Flesh* is *Weak*. But his *Answer* is, That all these *Texts* denote not a *real Spirit* in *Man*, as *Distinct* from his *Fleshy Body*, but only, That we shou'd *Worship* *God* in *Purity* and *Sincerity* of *Heart* or *Mind*; not being led away, or made *Slaves* by the *Lusts* of the *Flesh*, or *Carnal Appetite*.

Country-m. Was the meaning then of *Horses* being said to be *Flesh* and not *Spirit*, That they did not *Worship* *God* in *Purity*, but were *Led* away with the *Lusts* of the *Flesh*? And if *Spirit* is no more than the *Life* of the *Body*, I see not why *Horses* have not *Spirits* as well as *Men*. And they are *Equally Mortal* according to the *Doctor*.

But if ther were not a *Spirit* in *Man*, *Distinct* from the *Life* of his *Body*, it Cou'd be no *Fault* in him to be *Carnally* minded, as it is not in *Beasts*. Nay, he Cou'd not *Help* it. For what can a *Living Body* do but be *Acted* by the *Life* of the *Body*? Nor can the *Life* of the *Body* *Lust* against the *Body*. Nor can the *Life* of the *Body* be *Willing*, when the *Body* is *Weak*, as in the *Case* of the *Apostles* who were *Heavy* with *Sleep*. Was it the *Flesh* was *Sleepy*, but the *Life* of that *Flesh* was *Ready* and *Wakefull*? And is the *Body* and the *Life* of the *Body* *CONTRARY* the one to the other? As is said of the *Flesh* and the *Spirit*. It was never said that the *Flesh* and the *Life* were *Contrary* to one another.

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